A SERMON

Preached before the

KING,

At *WHITEHALL*,

On the Second of *DECEMBER*, 1697.

BEING

The Day of Thanksgiving For the PEACE.

By the Right Reverend Father in God,

GILBERT, Lord Bishop of *SARUM*.

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2 CHRON. IX. 8.

Blessed be the Lord thy God, which delighted in thee, to set thee on his Throne to be King for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee King over them, to do judgment and justice.

THESE are the words of an *Arabian* Queen, who was so moved with a Noble Curiosity, raised by the fame of *Solomon's* Wisdom, that she undertook a Journey from *the utmost parts of the earth*, furnished her self both with an Equipage and Presents suitable to her Rank, and also with Questions, by which she might judge whether Fame had not too much heightned this great King's Character. She could not believe the half of what she had heard; and having probably a good opinion of her own understanding, she resolved to try His with those Questions that puzzled her self.

But when she came, and found that Report, instead of magnifying matters, had been very defective, when she observed the compass of his knowledge, with the depth of his mind, and that he applied his Speculations to the Arts of Government, as well as to the Contemplations of Nature; when she saw his vast Designs of Buildings (his own as well as Gods House,) so wonderfully executed; the Treasures he was heaping up, and the Methods of Trade he was setting on, for procuring constant and fresh Supplies; and that he could join the Magnificence that belonged to his Character, with the more real Greatness of his own Comprehensive Mind: So that while he employed his Thoughts in the Sublimest Enquiries, he did not neglect even those lesser ones, of External Grandeur, which how inconsiderable soever they may seem, to a Soul capable of vaster things, yet are necessary to maintain those Impressions of Awe and Respect which give Authority to Government; When she saw the State in which he was served, the Pomp of his Retinue, and his glorious Processions to the Temple, she was overcome with Wonder; she despised her own Dignity and Kingdom: And thought that the Subjects and Servants of such a Prince, were happier than the Sovereigns of other Nations.

Her admiration of this being above all ordinary Expressions, she vents it in those Raptures that I have read. She adores the Great *Jehovah* of the *Jews*, who had taken pleasure in advancing One who so well deserved it, and who imployed it so worthily, in raising the Honour of that God who had so eminently exalted him. From hence she concluded, That certainly God loved that Nation, whom he had blessed with such a Prince, by whose Wisdom and Conduct they were in all probability to be established on the firmest Basis, The best Principles and Measures of Government, which would make them Sure and Lasting. *Establish them for ever.* For she could not think but that so extraordinary a Blessing must be designed for great Ends. Such a King would certainly govern them both with *Judgment and Justice.* Two words that seem to signify the same thing; yet the Masters of that Language put this difference, that the former relates to the Rewarding, and the latter to the punishing part of Justice. So wise a King would maintain a severe Exe-

cution of Law against Offenders, and be strictly careful to find out the Men of Merit, and to trust, advance, and reward these.

[illegible] and such an Administration are so great Blessings, and so much [illegible] so little Common, so few Instances of them occurring, either in the Observation of the present Age, or the Records of past times; that wherefoever we meet them, we ought to acknowledge they are the special Favours of Heaven, and the most distinguishing Marks of God's Loving a Nation.

The Blessings we now enjoy, and that great One which at this time we do particularly [illegible] do fall within the Compass of the Words of my Text, tho' they [illegible] to be foreshadowed with them in the Application. But in our case these are some [illegible] Solomon had a peculiar Exaltation; Solomon and his Crown, his Treasures and Power, Grandeur and Wealth, Conquests never made for him, he himself had gone through none of those Scenes of Horror, but had an easy Inheritance conveyed from his Father, without Battels or Blood, Fatigue or Danger: He was directly to the Throne of Government, and acquainted with all his Father's Secrets, his Designs as well as his Counsels, so that he began upon great Advantages of David's long and glorious Reign before him, had gained People's Hearts to love and obey him, who was God's Choice as well as his Father's. The Building so Magnificent a Temple in the beginnings of his Quiet and Peaceful Reign, made him the Delight and Wonder of his People. Thus the Causes of that being so great and Prosperous, were very visible.

Yet if ever the Queen of Sheba was so struck with seeing Solomon in all his glory, with how much louder Accents ought we to carry on the Hallelujahs of this Day, who see a Prince [illegible] and Conducted by God, in a special Train of Amazing Providences, without any of those Supposals, that every Step he has made, carries in it Characters of a particular Direction from Heaven, and he has, indeed, the Blood of Sovereigns in him, but his Crowns are the Gifts of Heaven. The two great Heroes of the Isle of Inge, the [illegible] Prince of Defenders of Religion, and the Patrons of Liberty, were proper Sources to give Life and Descent to One, in whom their Characters [illegible] Admiral of [illegible] were to be Exalted, as well as their Dignity was to be Raised.

Praise.

They were Both of a Race of Sovereigns, One viz. of the first Form, but what might be wanting in the Extent of their Territories, and the Lustre of their Coronets, was fully made up in those truly Royal Accomplishments of their Minds. They were Capable of the greatest things, and Acted in a Sphere suited to their Capacity: They Talked little, but did Wonders: They had all the Gravity, as well as all the Virtues of Religion in them, without the Affectation of Shew or Hypocrisy: They had none of the Arts of Flattery or Insinuation, yet could bring vast Multitudes to Depend on them, to Trust to them, and [illegible] to Obey them. They had Souls of so peculiar a Make, that they seem'd born to Animate [illegible] Nation to Spirits of their own Courage, to a like Zeal for Religion, and a like Love of Liberty. They lived Great, but died Greater; the greater for the Conjunction of their Deaths, thanking them Noble Qualities of their Minds, as well as their Blood. The Work of which Union was designed to Perfect the Work which they had begun. The Life of which Union was to have a second and nobler revival in One, while That seemed buried with them, but was to live again to expect all that we do now see.

Composition from such Principles gave a just hope to expect all that we do now see.

One Thing further belongs to them both so equally, that no wonder it in the Conjunction it is carried to a further Perfection. They wrestled through great Difficulties, had [illegible] great Misfortunes, but with so firm a Constancy, that no croſs adventures could ever [illegible] them, or sink them even to the hesitating to any Propositions, other than what they

they had pretended to in their most prosperous Condition. So little power had Fortune over their Minds, unless it was to animate them with so fresh a Courage, that they rose by Misfortunes. They never had better Armies about them, than sooner after they had met with such Checks, that their Enemies look'd on them as lost, without a Possibility of Recovery.

The Two great Powers then in *Europe*, after they had found them too hard for them in the Galanter Methods of War, were not ashamed to betake themselves to the baser ones of Treachery and Assassination. Souls so brave and so Candid as theirs, were not capable of believing their Enemies so black, as they, or rather as their Practices, felt them to be. But so entire was their Love to Religion and their Country, that as they both perished in the Cause, so One of them in the Agony into which the Fatal Bullet put him, having but a Minute for one single Thought, he ended his Life as he had led it; he died praying for that People for whom he had lived so long: that he could live no longer, he expired with this Word in his Mouth, *Have Mercy on this People.*

Una morientis ad Deum vox, *Misereri Populi*, Grot. Annal. lib. 4.

Yes, *Great God*, thy Prayer was heard; and from thee One springs, in whom God signalizes his Mercy, not to that People only, but to a great many others, who share with them in this Extraordinary Grace; the more extraordinary for this, that it is not restrained to one single Nation, but as a Deliverance to Mankind. These Advantages meeting in One Person, set him indeed above the common Level.

A Greatness that passed down through Three Successors, who maintained the Lustre of the First Author of that Estate, with a Glory suitable to its wonderful Beginnings; what glad Prospect under a Cloud, that to the Favour of Heaven might shine the brighter on them in whom it was to be revived. The Accession of Royal Blood had indeed exalted the Race, and seemed to bring it nearer to that Imperial Dignity, with which it had shined some Ages ago; but it raised Jealousies, as much as it advanced their Scutcheon. The Ruins of *Monarchy* here, helped to draw down a Family allied to it; but the Restauration of it did not contribute to its Recovery. That was to be the immediate Care and Work of Heaven.

An Inundation of Conquest and Calamity, forced a sinking State to seek for Shelter to the Issue of that Race to which it owed its first Rise. An ordinary Courage would have sunk at the Undertaking. It look'd like the raising one up only to bear the Burthen and Reproach of their Ruin. The Prospect was on all hands so black, that Posterity will reckon their Recovery with that of the *Romans* after *Cannæ*. If it were proper for this Place, it were easy to shew that theirs was the much more desperate State of the two. The Turn was signal, the Effects of it were soon visible, though the Conclusion may seem to have come on but slowly, for now we see a Career run of almost Six and twenty Years, to which we may challenge the Histories of all Ages to give a Parallel.

A Mighty Power, Great Armies, well commanded, an Uncontroul'd Authority, full of Treasure, and accustomed to Victory, was an Enemy, as it were marked out to raise the Character of Him, who with unequal Forces, and feebler Assistances, put a Stop to a Progress that amazed the World; and made the greater part even of Princes to conclude, it was in vain to maintain the struggle any longer, it was better to prevent the Violence of Conquest, by submitting to what Terms could be got, none being thought worse than what was like to be the Issue of the War.

No Life could be of more Importance than this, which seemed the Soul of the whole Alliance; and yet none was more freely exposed, not only in the constant Fatigue of

perpetual

perpetual Journeys and Voyages, in the worst Seasons, with such an uninterrupted Continuance of lengthen'd Campaigns, that these alone might have worn out the firmest Stock of Health and Strength; but in all the Adventures of War, in the greatest heat of Action, and in the most desperate Posts. This was a fair offering himself to danger: Gallant Men knew where to find him. In this only he seemed to forget the great Concern that others had in him, and exposed them all too much, while with a Noble Intrepidity, as one insensible of Danger, he past through many new Scenes of them; but in which Heaven shewed so particular a Watchfulness, that the single Relation of them all, with Deliverances out of them, would make a History.

The surest as well as the swiftest Messenger of Death, attacking him in the View of of Two Armies, and on the Eve of a deciding Day, seemed to be sent on purpose to let so many Witnesses see what an Invisible Guard was about him; and that how near so ever the greatest of all Dangers might come to him, yet it was to him no other Hurt, than to leave so slight an Impression, as seemed only made to prove the Truth of so unusual an Accident; that without an uncontested Evidence, it could not easily be believed.

But while Angels kept Guard about him on all Honourable Occasions, they were no less watchful in discovering and disappointing Blacker Methods, and Safer Designs. Those who thought not fit to venture on him in the Day of Battel, betook themselves to the most Infamous Practices, Designs of Assassination were pursued with such unrelenting Eagerness, that as soon as one failed, another was set on foot. A Mind not capable of these, was almost as little capable of believing them in others, as of practising them himself. There was no extraordinary Caution used, neither for penetrating into such Secrets, nor of keeping so strict a Guard, as appeared afterwards was necessary. Discoveries were made by a Particular Hand of Heaven: Men who were thought capable of executing the worst Design, could not bear the Horror that This gave them. Those who were appointed to be the Instruments of our Ruin, proved the Means of our Preservation: I say, Our Preservation, because we owe it to the Influence of that Sacred Life.

And now at last, after so hard a Struggle, such a lengthned War, so vast a Consumption of Men and Treasure, we celebrate the happy Peace and Tranquility that we, and the greatest part of Europe also now enjoy, through his means. Have we not reason to conclude that *This is the day which the Lord has made, that this be the man whom he has made strong for himself, whom he has delighted to set on his Throne? It is his doing, and it is wonderful in our eyes.*

The Characters of Gods Care of his Affairs have been no less Signal, than those relating to his Person. Good Seasons and favourable Winds have attended constantly upon him. The critical Turns of those Winds that brought him first hither, were so amazing, that those who observed these, can never recollect to it without a constant freshness of Admiration. All the many Passages that he and his Forces have since that time made on the Sea, have been not only successful, but smooth and quick.

On two great Occasions, Nature seemed to go out of its Course to cover us from Invasion. In the first, the calmest Month in the year was a continued Storm, till we were ready to make use of fairer Weather, and then we had it; and by a great variety of Circumstances, as happy to us as could in our Desires, we had the most glorious Day that ever the Channel saw. Seasons of a more severe kind, drove the Sea cast the Attempt. Tempests to the adverse Shores, and scattered the Army ready to invade us. What forced to put an end to all Designs from that Quarter, were Storms rendered to our Enemies on this Sea, which recovered and established our then sinking Reputation.

We found at another time, a no less singular reversing of Seasons; we had a Winter that

that Season to anticipate the Spring; the Wind stood all the while in the worst Corner, and broke the designs of Invasion, a great part of our Naval Strength from us. We felt these out danger, and that all this was shapt by a watchful Interposition, to cover us from a second Design of Invasion; we were uneasie to see the Season so obstinately good, so contrary to our intentions, and to what was to be expected at that time; but we afterwards had large opportunities to observe the kind Direction of Heaven that made the Seasons wait on us, and as it were conspire to break their own Laws, rather than suffer a Breach to be made upon Us.

Other favourable Circumstances shewed us also how God delighted to maintain us on the Throne, under whose Shadow we are all to sit (Ge.) Plenty at home made us easie under all the Charge of the War; and while our *Neighbours* (for we have now no more any *Enemies*) were much prest with even the extremities of Want, under those vast Impositions that lay on them, we had enough and to spare; to furnish the rest of the world, and to supply that great waste of Treasure, which came back in some years safter than it went out. And after all the unconceiveable Expence of the War, with all the Loss we made in it, yet if it had not been for the wicked Practices of those Corrupters of our Coin at home, with all the Train of mischievous Consequences that have followed upon them, which was an Evil of our own growth, and that had no relation to the Affairs abroad, we had gone through it without feeling any uncasie pressure by it. But that we have been able to provide effectual Remedies to the one, while at the same time we have so gloriously maintained, and now so happily finished the other, is a secret Indication of the Power and Riches of the Nation, in this Reign, of which perhaps the most Sanguine could not have been convinced, if they had not seen it.

Add to all this, the noble Triumphs of Liberty. One of the Common Topicks of the Enemies of Publick Liberty, is, That upon great occasions, the Divisions in Councils, and the length of Debates that do naturally arise in Free Assemblies, bring such a backwardness and slowness on their Deliberations, that the best Opportunities of acting are lost while they are consulting. Here the Publick Interest was so visible, that a concurrence beyond all former Examples, has appeared in supporting Undertakings that seemed above the Strength and Wealth of the Nation. Nor could such a Treasure have been raised by all the Efforts of Arbitrariness; for nothing but the Guarantee of the Faith given by the Body of the Nation, could have created the Credit that was necessary in such unusual Supplies. These went on with that Unanimity and Heartiness, that we have reason to put this among the great Articles of that over ruling Providence that has watched over us. If at any time insuperable Difficulties made the Publick Consultations go heavily, the Season was short, the Course of Nature seem'd so fixed still, till we were ready for it. So steddy, full a Conduct has appeared both at home and abroad, and in all the Elements, as if every thing had been set at *Work*, either to do us Good, or at least to Better us from Evil.

I reckon not among the happy Instances of God's Care of us, our being preserved from the restless Attempts of some wretched Incendiaries among our selves, those Betrayers of Religion and their Country. They are too inconsiderable, to be ranked among the Occasions for which we do now celebrate the Blessings of Heaven. If their Power and Skill had been equal to their Malice, we should indeed have had great reason to rejoice that we have been preserved from a Race of Men, *whose Tongues have been set on fire, whose Feet are swift to shed under their Lips*: but the one has proved as contemptible, as the other was odious. They ought not to be mentioned in a time of rejoycing, in which Objects that give Horror, ought to be kept out of sight; yet, how little reason soever we may have either to value, or to love them, we ought still to pity them, and to pray for them.

That

that if possible, they may be recovered out of the Gulf of Despair, and the Jaws of Infamy.

Let us turn to Nobler Objects, and as we joyn in the Glory of God, and its our own Happiness, while we see who is the Man whom God delights to honour; whom by a concurrence of many Providences he first led to his Throne, and whom hitherto marvellously by as many more: and has now given him a full and Establishment upon it, as little things are capable of. He has made his Enemies to beat Peace with him; and while the much greater half of Europe own him to be its Recoverer and Restorer, the rest do not unanimously call him that, which he is, Independent on all Forreign Assistance, deputed THE RIGHTFUL AND LAWFUL KING OF THESE REALMS.

And to make the Parallel to my Text run exactly, a much greater King, lying at a vaster Distance, leaves his Throne and Dominions in the midst of War, struck with the Fame, and amazed at the Actions of this Prince; in stead of a little Southern Queen, a mighty Northern Emperour, covered with Laurels, and us'd to Victories, returning to raise his Nation, and enlarge his Empire, Comes to learn the best Methods of doing it, and goes away full of Wonder, pollished with truer Notions of Government.

But while we humbly adore these Influences of the good Pleasure of our God, towards his Anointed; let us also with the same holy Gratitude observe how he has likewise shewn that he loved us, as well as that he delighted in him, whom now sits on the Throne. We are Separate from the Continent, and were cut off from the great Affairs of the world, till Navigation and Trade brought us into them, with the more advantage, because our Situation keeps us at a Distance from the Confusions of War, and secures us from the Ravage and Depredations of Enemies; while the Sea that covers us, gives us also a Passage to let in their Wealth among us, and to pour out our Forces upon them. Our Seas and our Fleets are both our Fences and our Mines; which others seem to work for us, and give us no other trouble about them, but that of a safe Conveyance.

All this, how flourishing soever, yet gave us but indistinct Prospects, while we saw a mighty Rival so near us, rising up to an Equality with us in that which was our Strength as well as our Glory. The Councils at home were then employed to Designs of doubtful nature; they were laying down Methods to enslave our Constitution, to corrupt and Seduce, and destroy (such as were always their Practice) The Sacred Rights and Liberties of our Town, as well as the Great Charter of the Nation, our Religion and Liberty, with all the Conquests that were then projected: while the Safety of the Whole depended, and the Security of our Neighbours about us, were abandoned. So the belief that prevailed, if seemed to be laid down for a Maxim, That it was better to Submit to the Direction of a mighty Prince, then under the Restrained Laws, which was called the Tyranny of the Discretion of Subjects. So habituated we were, that Compassion, or rather Superstition, in that which hitherto we claimed as a Property, gave away Reason, we seemed pleased with it, and were glad to promote it. We had so far stretch'd the Leaves from that Share which we naturally ought to have in the Publick Counsels of Europe, that we seemed to forget them: We had so much Work at home, that there was no room for Forreign Speculations. We had been engaged once and again into Wars with those, who as they are our near Neighbours, so have been in all Ages our Irreconcilable Rivals: we fell into Contentions at home, by the Direction of our Enemies, who plaid us so dexterously one against another, that we hoped to have done the half of their work, by causing us first hate and then destroy one another; while they were ever ready to improve their whole Passions and Circumstances, might contribute the most for carrying on their Designs.

All this seemed too slow, to those who thought they could make the Revolution go quicker then Pace, and make a little more haste in destroying us. Then it was fit for

God to interpose, when All was fetch'd in. There was no Prospect of Deliverance, but from one single Corner, and even that seemed doubtful. It was the Reverse of *Elijah's* Vision; one hand-breadth of a Cloud in a clear Sky gave him the welcome Hopes of the Rain he pray'd for: Here the whole Sky seemed fit for Storms and Thunder, while but one Species of Hope appeared in the whole Horizon. Who could have thought that this should have conquered all the Clouds, and have given the Heavens and the Earth a new Face? All Eyes turned that way, because it was plain there was no other. Hope left us: Yet many thought it was too great an Attempt to be expected from the cold and cautious Counsels of a State, naturally slow, and apprehensive of Danger.

The Interpositions of Providence were not wanting in this Extremity; many favourable Accidents concurr'd: Popular Assemblies agreed then so unanimously together, that there was not Opposition enough made to create Delays. The STATE seemed to relapse, that an Opportunity offer'd it self in this Age, for them to repay what they had been owing to *England* ever since the last. And they were willing to perish with us, if we could not both flourish together. An advanced Season made the Sea less practicable; All was to be put to hazard, because all lay at stake. A long Course of cross Winds and rough Weather in the beginning, looked like the Frowning of Heaven. The first Attempt was unprosperous: This would have shaken any Mind less firm than that which animated the whole Undertaking. A Constancy was thus observed to steady and inflexible, that not so much as an Inequality of Temper could be discovered. The Unsuccessfulness of the first Step would have damped a Mind that was either feeble or superstitious; tho' our returning all safe after three Days tossing in a Storm, was an Earnest of a particular Care even in that seeming Disappointment. But after the Roughness of the season had continu'd long enough, to teach us all to depend a little more on Providence, and to apply our selves more earnestly to him that rules the Seas, and the Winds at his pleasure, and after there was a full and visible Experiment made of the Steadiness of him, on whose Mind Seas nor Storms could make no Impression, then God commanded the Winds, and rebuked the Seas, and after that first Rub, all our Affairs were so conducted, that every thing succeeded beyond our Hopes, I had almost said, beyond our Wishes.

An orderly March of a friendly tho' foreign Army, an unstained Victory, an overturning of that which had design'd all our Ruine, by their own Counsels and Practices, a sinking of Heart and a Giddiness of Head among them, made the way smooth. Then we saw that Success, in its turn, had a little power to exalt, as Misfortunes had to depress a Soul, raised above both. An abandon'd Nation sought for shelter to him, to whom the chief of them had before sought for Relief. All Men were left to the Freedom that became such important Deliberations, without any disturbance. Neither Violence nor Threatnings were used, no not so much as the secret Arts of Practice or Insinuation. Some thought there was a Coldness of Behaviour express'd on that occasion, that seemed too indifferent: but the Directions of Providence were depended on; Men were left to themselves, or rather to that invisible Chain which encompasses and governs all things here below.

We past from the Extremities of Danger, to an entire Establishment, without those Intervals of Confusion, that may be well look'd for in so great a Turn.

When we reflect on all this, and on what has happened since, which must be too present to our Thoughts to need any further Enlargement; have we not reason to conclude, that *God loved our Nation*; and that because he has loved us, he has set such a King over us? Indeed it is much easier to observe, how God has loved us, than to find out the Reason of his doing it. When we look at our selves, at what we were then, and what we have been

ever since, and continue still to be, we can hardly give our selves any good Account of those Difficulties in Providence, in which we are at present so much involved.

It is true, our Religion, our Deliverance from Popery, and our Constitution, are Blessings that were of one to the first Age, and to the two succeeding Generations. But as to us from them, is the Reproach of corrupting our Selves since, and of [illegible] and after refining upon the Immorality that are but too common to Mankind in all Times, by the Profanations and Impieties of the present Age. A new Spirit of Wickedness, that perhaps has never appeared with such Impudence, and in such Numbers, as among us; and yet God has heard his Name, We must without any Complaints [illegible] it is not for our Sake, for our Worth or previous Merit in the [illegible] Favour to Israel, that we have no Title to this Love; and that if all our Sins [illegible] of it, yet it will have those Effects on us, that may engage us to endeavour [illegible] at least that we may not quite forfeit it.

Who knows the Secrets of Gods Counsels, or what lies hid under all that train of extraordinary Circumstances that we have seen? Whether we are left to be [illegible] them, and to be made the Instruments of spreading the Light of the Gospel to its further to other Nations, as we have been already [illegible] the Instruments of this glorious Reign, to give the Affairs of Europe a better Face, a freer Balance, and the Prospect of a firmer Establishment? For let the Men of Envy and Ill-nature look into our whole History, and see where they can find, in any Age since we were a Nation, that we appear'd with so much Glory, and made so great a Figure not only over our [illegible] but over the whole World, as we do in this Reign. This Disposes a Man to hope, that the whole Designs of Heaven are not yet accomplished; but that what we have seen is a Noble Pledge of something further; that is yet hid in the Counsels of God, which [illegible] out in due time.

There is a good deal of great Meditation, of much searching into History, and a Depth of Thought, to comprehend this, That Good and Ill Princes are among the chief Instruments, in which the Love or Anger of Heaven do discover themselves.

What greater Blessings can be hoped for on Earth, than from the Reign of PRINCES, that have in them the true Ideas of Greatness, tempered with the Bowels and Compassions of good Natures; that are faithful Observers of their Promises, and are severe Lovers of Truth; that not only maintain the Sacred Rewards that are due to Equity and Justice, but do generously reward those whom Merit distinguishes, how little soever they may press forward themselves; being at most as they are deserving PRINCES, I say, who treasure up the Services of their People, and surprize them with such Rewards as become Royal Minds. So that the Fortunes of their Subjects are owing to the Value they set on them, without those Abatements that will always be made in the Acknowledgments, where Importunity or Interceſſions are thought to have a large Share in the Services.

A PRINCE, who observes well, and thinks much, who descends oft to the Equalities of Friendship with his Subjects; who hears the Petitions of the oppressed, and hearkens to the Suggestions of the wise and good; A PRINCE, who has the Just and Noble Ambition of meriting Fame and Glory, without the troublesome Vanity of desiring it: who deserves all the Returns of Duty and Gratitude from his People, without the Ambition of hearing or seeing it expressed, tho' in the kindest Forms of a just Praise: Such a one is satisfied with this, that it is apparent what all Men must think, tho' it is not easie to them to find out the properest Methods of setting that forth; which sometimes may shew greater, when Surprizes does so fill the Mind, that Men must be silent, because they feel

that

that Language is not capable enough to furnish Variable Expressions to such an overmastering Love; where PRAISE is due, why should it be denied to one of the best Gifts of Heaven?

Forced Rhetorick, and hired Panegyricks lie thick in the Lives of bad Princes who have deserved them the least. Perhaps *Commodus* had as many Flatterers, as his Successor *Aurelius* had Silent Admirers. The best Princes are those who feel the pleasure of making their People happy most sensibly, and yet are uneasie and in pain, when in compliance with what is not only decent, but almost necessary on Solemn Occasions, they submit to hear it acknowledged, tho' in Strains far below the Dignity and Sincerity of the Subject.

But the Happiness of good Government is then best felt, when set in opposition to all that Train of Blood and Cruelty, of Injustice and Rapine, of a dissolution of Morals, and a storm of Religion that blacken a bad Reign. Princes who have a wrong set of Mind, wrong Notions of Government, and worse of Religion, who are corrupted by their own Principles, and more by the Power that they suffer others to have over them, are apt to grow to Excesses that are as insufferable to Mankind, as they themselves are incapable of Cure. Accidents, how unusual soever, cannot reform them, they grow rather the worse for them.

Justinian the second, delivered himself up to Tyranny and to Favourites *Ridiculous* to whom he gave up such unbounded Authority, that his nearest Relations felt a large measure of it, and that in barbarous Instances. He was carried *Cedrenus.* so far, as to deliver *Constantinople* to them to be a Scene of Horrour and Mas- *Theophanes.* sacre. Such a pitch in Cruelty animated the World against him; He was *Zon.* judged incapable of Government. He had a mark set on him indeed, but he was leave to live in *Exile*, where he continued ten Years. Two Emperours reigned in that Interval; Discontents arose at last, and a proper Season appear'd for him to attempt again. A great Party of *Justinianites* was formed in *Constantinople*, who invited him over; when he crossed the Sea, a Storm had well nigh saved that effusion of Blood that was occasioned by his Restoration. One about him venture'd in that Extremity, to suggest to him that he should now, that if God would deliver him from that imminent Danger, he would pardon all his Enemies: But to Revenge is a Savage Tyrant, that even under all those Fears, he could not be forced for one fragile minute, but said, *may I perish in this Storm, if I ever pardon one of them.* He was as good as his Word. After his Party had made him Master of the Empire, he discharged his first Fury on those who had possessed the Throne: He made two of them to be brought to him; he had the *Brumalia* to trample on their Necks, repeating these Words of the Psalmist, *Thou shalt tread upon the Lion and the Adder.* And after some other Inventions of Infamous Usage, he put them cruelly to death, tho' they had let him live, when he was in their Power. Next, he gave scope to his Rage against all those who had been concern'd in the Revolution; both *they* and their Children were destroy'd, without either Mercy or the Forms of Justice. And because he had been ill used in the place of his Exile, the Country now Inhabited by the *Crim-Tartars*, he resolved to destroy, or to use a Modern word, to *consume* the whole Country. His Army thought they had obeyed his Cruel Commands, when they had Murdered all, both Men and Women: They indeed spared the Children; they thought they could not be within their Orders, they might be sold for Slaves, or trained up to War. They were bloody enough, but not to the pitch of a Tyrant's Cruelty. He resolv'd to satiate *his* Revenge, even with the blood of Innocents, and ordered them all all to be kept and brought to him. They were upwards of Seventy.

deliver'd from, and the considering what might have been the Consequences of a late Relapse.

It remains that we look at the Ends of Government as they are expres'd by the Queen in my Text. The two great ones are in these words, with relation to God, *to be King for the Lord thy God*, and with relation to the People, *to establish them for ever*: Then follow the standing Maxims of a good King, in the course of his Administration, *to do Judgment and Justice*; to execute Law, to punish and reward, leaving the severer part to Just and Impartial Judges, and taking the Nobler one of Rewarding, under his own Care and Management.

To be King for the Lord his God, is plainly to Govern in God's stead: To consider Power and Authority as a derivation from him, which will be then best applied, when the first and chief of the Princes cares is, to Maintain and raise the Honour of Religion. *Solomon* began his Reign with the Executing *David's* Designs, and the employing his Treasures in building a Temple of that Glory and Magnificence, that it may be justly reckoned among the Wonders of the World. This was in order to Natural Religion, and more particularly to that Dispensation then Inflicted by God; which was to have its last Finishing, in this great Structure, and in the exact Observance of all those Rites and Orders that had been directed by *David*. In all this, he was to Reign *for the Lord his God*, to reduce the People that was so fond of outward State and Solemnity, that they were thereby much disposed to Idolatry, and to make them delight the more in the Worship of God, by such a conformity to it in Circumstances. See the chief Influence in which he was to *Rule for the Lord his God*, was the recommending Piety and Religion by his own Example, and the encouraging it by his Authority. Observe in Dedicating the Temple, gives a Noble instance of the Impressions that Religion had made upon his own Mind.

Certainly those who reckon the Title of *Defender of the Faith* one of the peculiar Glories of the Crown, will apply their Thoughts with a particular Zeal to every thing that may promote Religion, both in their own Dominions, and out of them. The Decencies as well as the Solemnities of the Worship of God, will not be thought below their Care. But above all things, the Contempt and Scorn of Sacred matters, is that against which they will throw their Indignation with the warmest Zeal, and against those who do, as it were attack Heaven, and make War upon it, who Study to render Religion as Contemptible to others, as they have made it to look to themselves. What Prince could suffer a Subordinate Magistrate under him, who should bear with all the Affronts put on Majesty, as long as the lower respects due to himself were observed. This may teach them with how full a Zeal they should punish those bold Attempts against Heaven, that are made by those who pretend to Zeal and Affection to themselves. Such persons instead of Supporting the Throne, pull it down, by engaging Heaven against all that they undertake to Indulgence of Compliance with their wickedness, to be pleased with them to trust them, or to shew them favour. But it is not enough not to seem to be of the side of those who fight against God, or to abett them.

Princes

Princes who *Rule for God*, enter into all the true Concerns of Religion, tho' not hurt with the rashness and Violence of those who espouse it: While they check those, they will promote the other in the most effectual manner. An unblemish'd Pattern for by themselves in the Purity and Sanctity of their own Deportment, will give the fairest Authority to all their other Designs. Next to their Persons, their chief Care will be the regulating of their Court and Houshold, and the letting it appear that Vertue and Religion are recommend among the first and most indispensible Qualities of those who may pretend to Favour: And that Vice and Impiety are insuperable barrs in the way to it. Princes who Govern so, that they *Rule for God*, may justly expect that he will watch over them, and protect them. That he will make their Crown sit sure and easie, and their Throne fast and fix'd under them.

The second Design for which such Kings are raised up, is, *because God loves their People*, that by their means they may be *established for ever*, that is, in the *Jewish* Phrase for a long time. A happy tempering of Government at home, a subduing of Enemies abroad, and a ballancing of Neighbours so equally, that none of them may grow beyond their pitch, are the surest Methods for arriving at a fixed Establishment. We were so shaken at home, that the Foundations of our Government seem'd to be undermined; not only by open and violent Attacks upon Liberty and Property, but likewise by the more cover'd, but no less dangerous Invasions, made under the pretences of Law, but against the plainest Intentions of it. Colours were oft given to excuse that, which in it self carried such a Face of Injustice, that without those Masks, it could not have passed upon a free People. Success in some of these attempts encouraged the Contrivers to a further prosecuting of them; so that there was scarce any part of our Law left, which those *Harpies* had not touch'd, and by touching defil'd.

The happiness of this Reign is, that in it all those Attempts made on Law and Liberty have been stigmatiz'd, as they well deserv'd to be, but with such mildness towards those who had offended, hurried on in the Croud, or betray'd by their Fears, that those who understand not how boundless a thing Royal Clemency ought to be, have, from thence, presumed to infer, That the not punishing Offenders, was a Confession, that their actings were Legal and Innocent: But a Government that was merciful as well as just, was so gentle in punishing past Offences, as if intended to be exact to provide against the like for the future. The Laws have been fortified by new Explanations, which assure us of their true meaning. These have deliver'd us for the future, from the practices of those Corrupters of Justice, and Enemies to Liberty; nor is this all, but where our Ancient Constitution seem'd defective, and had not guarded enough against the Fraud of Sycophants, it has been fortify'd by the addition of further Securities, which as Buttresses, were judged necessary to support the Fabrick.

The bringing matters on the other side of the Sea, to juster proportions, the raising of some depressed Princes, and the limiting others that were over-grown, has left the Fears that the World had fall'n under, of being over-power'd by a new Monarchy, and has provided for our own quiet, by stopping the progress that was made upon our Neighbours, by which we have secured to our selves, all the returns of gratitude, acknowledgment, and dependency, that can be expected in such cases.

Both Ancient and Modern Writers have thought that *Theodosius* Conquering *Maximus*, and Restoring *Valentinian* the Second, not only his own share of the Empire, but to *Gratian* likewise, was a Subject fit for Rhetorick: Yet that cost him but one Campaign, and in it there were only two days of Action, neither the Charge nor the Danger were extraordinary. Besides, that it was a just gratitude to *Gratian*'s Memory, who had raised him to a Partnership

with him in the Empire, in revenge for Spain, and to redress his Injuries. How much
[illegible] in the Parliament, when we [illegible] is a cause of many Years setting on a War
[illegible] Liberty, was as an inestimable Blessing, and that only to preserve the Liberty of
[illegible] and [illegible] Kingdoms, [illegible] Neighbours, [illegible] Princes
[illegible] Liberty

I add not the words that follow, for they seem too severe for the milder State of the Gospel: *I will early destroy all the Wicked of the Land*: There would be little occasion for this, if the former Resolutions were exactly maintained: Kings have a Dialect peculiar to themselves, they will understand one another's Language, and penetrate into their Thoughts, therefore I will not presume to add to these Words either Paraphrase or Inferences.

But now having looked over all that compass of Thoughts, to which this Noble Devotion of the Royal Traveller led us: It remains that we conclude, in turning the whole to Solemn Adoration, and to the Celebrating the goodness of God both to King and Kingdom. Our Hearts are now so full of Joy, and our Mouths so full of Praise, that these will inflame us to Hallelujahs, equal, if not to the Occasion, for what can rise up to that? yet to our strength, which will naturally carry us to the highest Transports, the loudest Acclamations, and the perfectest Harmony that we are capable of. This will go easily; we can hardly refrain our selves from it: Our Thanksgiving must go further. We must study to express them in more valuable, as well as more lasting Instances.

Let us remember and pay all the Vows that we made to God in our Days of Fasting and Prayer: Let us now resolve to live as a Nation deliver'd and Redeem'd of God, and blessed with the most special favour of Heaven: Let us walk suitably to that Light, and to those Advantages that we enjoy beyond all other Nations.

Under God, the Fountain of our Life, as well as the Giver of our Peace, let us make all the Humblest Returns of Duty and Gratitude, of Fidelity and Zeal, to our *Great* Deliverer: Let us continue our most earnest Prayers, as well as our highest Thanksgiving to God for him. I will not suggest so Melancholly a Thought, as the Change in Solomon's Reign: The difference between its bright Beginning and dark Conclusion. None, how Great, or how Wise soever, are so establish'd in the ways of Virtue, as to be above Prayers, and beyond Temptations.

Let us all therefore Pray that God may long Preserve the King whom he hath set over us, and the Peace that by his means is procured to us.

May his Reign of Peace be as Glorious, as his Conquering War has been, but of a much longer Continuance!

May he be long the Delight of his People, the Arbiter of Europe, the Patron of Justice, and the Maintainer of Right all the World over.

May the Nation still Flourish, and the Church be ever Glorious, by his Conduct and Care: And may he be as Happy in the Love of his Subjects, as he has made them safe under his Protection.

To Conclude, in a Devotion Dictated by a Royal, as well as an Inspired Author:

The Lord hear thee in the Day of Trouble, Send thee help from his Sanctuary, Grant thee according to thine own heart, and fulfil all thy Counsels. The Lord fulfil all thy Petitions. We will rejoice in thy Salvation. Now we know that the Lord saveth his Anointed: He will hear him from his holy Heaven. And we will remember the name of the Lord our God, for we are risen, and stand upright. Psal. 21.

O Lord save the King,

And Mercifully hear us when we call upon thee.

FINIS.